

Impact of Globalization on Behavior

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Abstract: Globalization has many ingredients which help spread its ideas and mingle with world societies with their natures, premises and their aims hiding strength of its own values and ideas. Its ideas and values pose big threat in formation of consciousness and development of personality. It causes changes according to the popular culture considering it as framework for behavior and way of thinking. Based on this background, the objective of this study is to explore the impact of globalization on behavior.

Keywords: Globalization, world societies, globalization on behavior.

1. INTRODUCTION

World has become a small village through globalization. Massive developments in communication technology did not leave any boundaries among cultures and civilizations. Our society faced war of civilizations and threats for generations especially on their behaviour.

Cultural globalization is negation of another culture and bringing of cultural penetration. Therefore culture of globalization is known as culture of penetration. Globalization dominates over modern communication media such as satellites and internet for bringing the process of penetration. As far as culture is concerned threat by globalization is very big. Western nations own strong communication media and dominate over satellite channels and internet which greatly influence behavioural values. All third world countries receive this cultural overflow via broadcastings and telephonic communications which reaches them in the form of photos, behavioural values and quoting, legal codes, political nomenclatures, films, books, tube videos, satellite reception dishes etc. This overflow of information creates problems for receptors in their behaviour types, mentalities, education systems and modes of life. Field studies on industrial satellites reveal their impacts on cultural values including behavioural and religious values in various Muslim nations; Saudia, Yemen, Jordan, Egypt and Tunisia. It says that major impact among impacts on various aspects is that on behavioural side such as promotion of pornography and mixing of genders [1].

Globalization has many ingredients which help spread its ideas and mingle with world societies with their natures, premises and their aims hiding strength of its own values and ideas. Its ideas and values pose big threat in formation of consciousness and development of personality. It causes changes according to the popular culture considering it as framework for behaviour and way of thinking.

Major ingredient which poses big threat to nurturing of behaviour is internet. Its structural nature and coding of information has many chances to bring domination of sites on life of a Muslim. It includes addition of sites day by day and changes in communication methods and infiltration into sites of similar institutions. Despite educational benefits put forth by internet these chances mentioned above increases threats on behavioural aspect.

Cultural war is reflected in hobbies and extracurricular activities which have negative influences in recent years. Consumer industries have invaded field of childhood entertainments and play reducing freedom of mental and physical abilities of children. Irresponsible changes came in programmes for children and spread cartoon films across the continents are killing their imaginal abilities and concepts such as good, beauty, and charity. It replaced them with technical feelings like 'Superman', etc. Category of modern youth in the doorsteps of twenties also has changed as graduates of American child culture. It differentiates them from their elders in their behavioural, mental and material tendencies. As result of these programmes, they are victims of identity crisis due to their contact with various cultural

environments structured by western environment. What we see in their appearance, hairstyles, style of beard and manners reveal magnitude of social anxiety in current generations.

There are many factors contributed into the weakening of Arabic and Islamic society due to their facing of cultural war. Educational backwardness and grievous strokes experienced from their enemies during the period of colonisation continue to haunt even today. These weaknesses worsened their confrontation of this cultural war. Moreover many of Arabs and Muslims are looking to the west with a dazzled eye or becoming followers of everything the west have. These men look with an eye of contempt towards everything related to their own nation, belief and civilization.

When behaviour is faded or conflicted each other, man becomes alien to his own entity and society, he loses motives for 'activity – *'amal*'. He will be disturbed and less productive. As soon as social and moral conflict influence the social structure it leads to disintegration and collapse [2].

Negative impacts of globalization on Behavioural Development include:

- a) Delimiting control of behavioural censorship over emerging behaviours
- b) Domination of behaviours of strong over weak although it is bad one
- c) Melting of behavioural privacy of particular nations and peoples/ societies and communities [3].

It is understood that elitism and ego are evident features of the age of globalization which has reduced scope of behavioural standards. Main preference of the day is the means by which a man can earn his livelihood and get benefits without considering its negative effects on other peoples. He does not check whether it is his right. He has no religious considerations regarding his earnings. In other words, for most of people social effects or influences of day to day practices on behaviour do not matter.

Therefore we notice the reality that Muslim in our Arab and Islamic nations did underwent negative changes. It made Muslims away from their sublimed behaviour and teachings of their respected religion.

Major reasons that led to negative changes in Modern Muslim reality are:

- a) Love of material world and pursuance of worldly feelings. Muslims have engaged in love of material world interested in its benefits. This love has crossed every bound so that they detested love of the religion and even spoiled it.
- b) Weakness of 'loyalty' and 'abstinence' among Muslims. It is evident in loyal service of some Muslims for enemies of Islam to accomplish their aims. When Muslims became away from understanding of 'loyalty' they became ignorant of their duties towards their religion and community.
- c) Imitation and copying of Jews and Christians. A section of Muslim community cannot even think except in western mode of thinking. They cannot see except with a western eye. They do not enter except in ways prepared by westerners. Muslims are fascinated by western culture and their programmes. They are imitating them in almost all their habits and in their political, social and educational systems.
- d) Deterioration of education and corruption of moral training. Distance of most of Muslim nations from Islamic system of education and adoption of western education system led to the spread of flounders and ruptures in Muslim societies. It also caused increase of destructive desires and blockage of moral and spiritual growth [4].

Globalization not only influences in social and intellectual fields but also put forth political orientation through concept of "freedom". It means that this western system include many deviated behavioural patterns which are considered as un-detested natural manners. It includes forbidden gender relations, sexual abnormalities in the name of "gender equality" which is acknowledged in western societies. It includes other behavioural deviations which are refuted by a sound personality other than one who is perfect in religion [5].

As it is evident economic view of globalization is based on economy based on interest, war and sale of narcotics. This economic view leads to deviation in behavioural developments of communities and societies. It inspires people to earn without taking the legality of means for granted. In contrast Islamic economy nurtures the nation on basis a bunch of good manners such as social integration, harmony, love among various sections and love for mutual help.

We deduce that globalization put forth big threat for behavioural system and towards protection of our and our siblings' souls. Therefore it is obligatory to face this big disease.

2. CONFRONTATION OF GLOBALIZATION

Globalization is an evident issue which has no equals in long human history. It is a universal issue which spread its influences on human reality all over continents. It put forth grievous threat for Islamic civilization and constant teachings of all other heavenly religions.

We need to understand that important stock that Muslim community owns is the religion which contains rules and regulation for good of every time and space. Globalization contains many issues which poses challenge and grievous threat for this heavenly inherited stock. And it might be the greatest threat that confronted by humanity.

We point out in the following some steps which can be considered in the confrontation of globalization and in reducing its impact on upcoming generations.

First: globalization cannot be confronted in solitude. There is no use of locking the doors or running away to mountains or valleys and living with animals thinking that its effect will free us in this world and hereafter.

We need to think that it is one of challenges that our Prophet (Pbuh) warned in the end of time -“Aakhir al-Zaman”. We are directed to confront and stably face this disease.

Allah has created human being. He better knows of what is good for him. Human beings are not entitled to form his own rules and regulation and to build his group instead of Godly directions. Globalization is placed as challenge to Godly regulations. It insolently detests submitting to the system of Allah. Allah’s wisdom demands that human reality on earth can go on straight path only by following his directions.

Therefore there is no way to confront globalization or limit its effects except following Godly system of religion and belief directed by Allah. It creates strong wall which cannot be destructed even in attack of diverse deceptions and malignity and media tricks. Globalization contains contents which opposes nature of human being. It wants to get away from all chains of behavioural system.

A Muslim who is staunch in his Islamic culture and having good relation with his Lord by abiding *Shari’a* regulations of Islam and following rules of religion need not fear pioneers of globalization even in their global village.

Its model is explored in the way the companions of Prophet (Pbuh) responded to the call for avoidance of liquor. As soon as they hear the announcer for the Messenger of Allah (Pbuh) announcing from streets of Madinah regarding revelation of verses forbidding liquor they left it out. They did not wait to confirm the message directly from the Messenger of Allah (Pbuh). They hastened towards obedience of Allah and his Messenger. They vacated drums of liquors so that streets of Madinah flowed with liquor.

It is effect of training with *Iman* –right belief, they never turned back for their strong relationship with liquor.

Second: Efforts for preparing an educated generation; a generation which is established thoroughly and prepared according to right intellectual and ideological basis maintained by Muslim community. This generation can bear great effective mission of Islam with its high cultural value among other world civilization and keep it safe from wrongs and forbidden things.

This deep cultural view point emanates from such media personality who is distinctive model for communities’ civilization. Nature of these media cadres is to be preventive and attacking. In first stages they should be all time vigilant guards for all foreign doubtful media issues intended to destruct or weaken conviction of *Ummah* and foiling of its inherited culture. This confrontation of huge flow of doubtful media needs rare personalities equipped with distinctive features and abilities.

In second stage this confrontation mostly occurs with great conviction and belief from the part of Muslim who did not feel any inferiority in front of modern material civilization. If globalization depend on modern technologies for fulfilment of their aims this means are also available for Muslim. He can make use of it for betterment of his abilities and activities. We need self-criticism according to our knowledge of other communities which employed various systems for confronting negative/opposite thinking attitudes infiltrated to their community from other communities. This analysis of negative effects in other community atmosphere will also help develop confrontation techniques for such effects infiltrating our atmosphere.

In another sense we deduce that foreign media persons try to select qualified personalities to their institutions. They appoint highly educated and specialized graduates in all fields and use them for spreading their values and beliefs. They also use them to present their ideologies in such good educative and mass convincing methods helpful for bringing changes in convictions of receptors.

Third: Give concern for faith based training in schools and universities and in various training centres especially in army sectors. A Muslim soldier, who is moved by righteous and just values brought by Islam, will fight on basis of his faithful conviction. This conviction distils him with unequal power for fighting. Muslim soldier will fight with an emotion that he belong to 'the Army of Allah' – And indeed, Our soldiers will be those who overcome (al-Saffat: 173). They will not be traced by their enemies or run off from battle field, because he seeks either martyrdom or victory.

Doctor Abdul Kareem Bakr says: "It is not possible for Muslim *Ummah* to determine a particular platform to confront globalization being away from belief in Allah and the judgement day. It is also not possible being away from basic Islamic values such as charity, sacrifice, abstinence from material world, preference for hereafter, keeping blood relationships, mercy to poor, mutual help for good, enjoining the right and forbidding the wrong, sticking to justice and counsels, tolerance and seeking decisions from splendid *Shari'a*".

It is right because strong walls powerful to protect from effects of globalization are built by developing of these virtues and high values. It will support to a great extent to develop feelings of independence and to build an effective personality. It will enable to compete with others and to develop competency. This competency will open possibilities even though it may lead into conflict.

Fourth: Give concern for the message of *Masjid*. Message from *Masjid* helps to control worldly tendencies and principles emanating from globalization and those conflicting with Islamic system. *Khatibs* and *Imams* of *Masjid* leads the process of reformation and correction based in the *Masjid*. So *Masjid* has creative role in confronting globalization and reducing its effects and in defeating its aims. Globalization is one of grievous excretions of modern civilization which effects behaviour, economy and heavenly religions. It does not give any considerations for systems, cultures, values and geographical boundaries. Some opines that it does not care for special features of particular regions or heritage or atmosphere of nations and parties with which it confronts.

Everybody can view impacts of globalization in all places. One of its obvious impacts is spread of western dress code and unhealthy fast food and music. Public places are mess of noisy music, clamours of entertainment and increased shopping and consumption. New terms in the selection of names by institutions and supply houses is taken on western model such as "mini market" for small bazaar. Many other expressions used in markets are taken in this way. These type of expressions need special consideration by those who confront globalization through *Masjid* based education and education through various types of media. These type of expressions and manifestations are pumped into our markets by global manufacturing companies. These expressions are accompanied by strong propaganda by advertisement companies specialized in canvassing and creating consumer culture. This includes one important aspect of globalization in cultural and economic sector.

Fifth: Muslim Community; a community having special features and values different from other communities. It has distinctive views and concepts regarding life and human transactions. It is bounded by values and principles put forth by Islamic *Shari'a*. It founded for ordering of man's relationship with his Lord, with his fellow beings and with his surroundings in which he lives.

It is inevitable to invent a media system which functions with a focus towards inspiration from Islamic values and its noble principles. It should be consistent with norms and customs which have been followed by a Muslim, those customs and norms Islam wants to preach all over the world. While Islamic web media become visible in world level it is inevitable to develop such a media distinction in Muslim communities. It should not contain anything contradict with principles proposed by Muslim organizations and Islamic centres in various parts of world which works for explaining Islamic values for other people. Otherwise there will be conflict in reality of *Ummah* and in the content to which it calls. Non-Muslim communities are eager to know Islamic world view of universe, life and hereafter. But they are entangled in big confusion for what they see in reality of Muslims and non-engagement of Muslims in the religion they call for. They cannot see influences of Islamic values in their life and in their media and relationship with foreigners.

Sixth: Globalization is a novel creation; it came in the form of information with good news of a new world. In the background of globalization occur movement of commodities, capitals, technologies and exchange of information. Its prime centre is information revolution followed by invention of technology. Big media persons or firms works behind this process. They are highly experienced in the field of media. They make huge preparations with subtle understanding of aims of globalization. They have good experiences in deduction of delicate issues and problems so that they can bring messages to the mind of receptors according to their taste. Common man cannot deduce their secret agendas which aims counselling of *Ummah* for behaviour of globalization. It is obvious that there are evident shortcomings and ignorance for common and special people in understanding the phenomenon of globalization.

Globalization is such a phenomenon which continues to live with humanity for a long period. There for it is necessary to undertake continuous analysis and studies to understand its negative effects in lives of communities. We can see in reality different views among cultured people. There are people who welcome it and those negate and there are people who fear it. It means that globalization contains many positive and negative aspects.

It is necessary to analyze this issue and open its files through analysis of various communication media prepared for this purpose and by understanding its aims and objectives. It is also necessary to unveil its secret agendas to enable people to overthrow it and understand its negatives on their life. Universities and Research centres can play a major role in this area.

when we understand globalization and its aims and objectives regarding *Ummah* we also need thoroughly understand Islamic culture. Because, living with globalization and its confrontation are not possible without religion and its noble values. Globalization explains us day to day life of west via serials and films. Their various cultural productions which make changes in convictions of many necessarily need to be studied on individual and formal level. Only this analysis helps understand things that conflict with our religious convictions and respected social norms.

If we want to paralyze effectiveness of this fierce offensive we want to enliven our culture and activate its role in feelings of *Ummah*. There is no way except this in front of us. Awareness of *Ummah* about hidden dangers of globalization and its content conflicting Islamic *Shari'a* will open their eyes and thoughts to the centres of these dangers. It will be possible only when Muslim *Ummah* are prepared with stock of strong belief emanating good thoughts.

It is necessary to extend this fortification to all sections of Muslim community through interesting media programmes. These programmes should be presented by insightful media persons who are staunch in their Islamic culture.

It is also necessary that various types of media should include writings of eminent Islamic thinkers who are well-versed in conditions of modern world as well as in Islamic culture. They can deal with issues which contradict with Islamic *Shari'a* and they can unveil negatives of modern civilization. They can deduce and analyze movements of foreign communication media which generate communication able to tuck special features of our religion and culture.

It is necessary that our houses and lives should not be open for western communication. We should not turn our souls submitted to this media domination. We are warned to hear people of wrong and to sit with them and to engage in their wrong talks in a way that they will get our cultural stock and values in the form of scorning and mocking.

3. WEAPON FOR CONFRONTATION

If China could build great wall in a point of history to protect their nation from foreign influences and could achieve their aim, what China can do in this modern age? Today there are better choices for enemies than rushing on earth or climbing the wall. Vehicles are not considered as modern means of war. Till recent times they were able to get off from the air in parachutes. Now it has changed into more severe and worse systems. Now outer space is used as open space for satellite dishes and industrial satellites. They are using modern technologies as means of their attack.

4. CONFRONTATION FROM INSIDE

We can close our air fields from quarrels and ejections of enemies. But we cannot place an umbrella over head to escape from flowing stream of globalization via films, serials, gender issues, western values and understanding.

When things are as explained above there is no choice in front of us except internal training of our souls with right *Iman* and religious values. While this strong force is developed in a better way it is the great fence which could not be broken. If we succeed in strengthening these values in our coming generations modern technologies will fail to infiltrate to the centres of our thoughts and we will realize a great extent of victory with a small amount of failure.

Values of *Iman* made our foregoers vacating drums of wines in the street of Madinah upon hearing the news of revelation of verses forbidding use of liquor.

Author of Tafsir, 'Al-Dilal' says: there is no good for this earth and no comfort for humanity, no piece for man, no promotion, no bliss, no purity and no match with laws of universe and with nature of life except through turning back to Allah. [6]

Back to Allah' has only one way and only one form. It is to return with whole life to the system that Allah has formally directed humanity through His revealed book. It is to seek guidance for our life from this Holy Book. Otherwise corruption will spread all over the earth; people will face failure and go astray.

Allah most exalted says: "But if they do not respond to you- then know that they only follow their desires. And who is more astray than one who follows his desire without guidance from Allah? Indeed, Allah does not guide the wrongdoing people. (Al-Qasas: 50)

Seeking guidance from the system of Allah in his Holy Book is not considered as a choice or act of fairness or *sunnah*, but it is basic belief *Iman* itself. It is obligatory for every Muslim to seek guidance from Book of Allah. Allah most exalted says:

It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error. (Al-Ahzab: 36).

So it is very crucial matter. It is matter related to basic belief, then it is matter of human success or failure. This humanity is Allah's creation. Locks of human nature cannot be opened except with keys created by Allah. Its diseases and sickness cannot be cured except with medicine contained in his system. No Muslim wants abstinence from His system to live with mixed population of global village, because selection of system by Allah is not made by their choice. No one has right to analyze this issue as part of discussion, there is no judge or judged in this issue. Although there are nowadays many schools of thought and will develop in future aiming to deviate Muslims from their religion they will not succeed. The best is persistent in this *Ummah* till end of time. Religion of Islam represents the great reality which is in consistent with wisdom of Allah, the most exalted. It is designed to stabilize, protect this *Ummah* and to implement it in real life. However it is difficult to understand for leaders of globalization [7].

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